stoppage of emigration, and public health measures. While the following statistics are worthless from a demographic point of view, they may nevertheless indicate the village trends. 161

Matsuda Village, 1951 163 165

	Births	Deaths
Total	46	11
Male	26	5
Female	20	6

In Gushichan township, where individual village totals were not available, the statistics show a similar trend:

Gushichan Township, 1951

	Births	Deaths
Total	263	52
Male	140	26
Female	123	26

3

What Happened with Repatriation

In the peace time emigration before the war, the intention to return was almost universal. Typically a first son, as the future responsible person for his parents, emigrated as a young man, before marriage, with the intention of accumulating savings and supporting his parents during his absence, later returning to marry if he had not acquired a wife abroad. People in the villages now say that the desire to return has declined sharply with the economic hardships and the threat of renewed warfare, and that Okinawans in foreign countries will probably remain there for the rest of their lives. Okinawans living abroad, according to family registers in the villages, are now mostly in Peru, Brazil, Argentina, and Hawaii. 167 [593] [454] [584]

The effects of repatriation on the township level can be seen from the following statistics for Gushichan township. Comparable statistics were not available in Ginoza-son. 161 728

Pre-war population, 1940	6445
Deaths resulting from the war	1700
Repatriates	1030
Population, December 31, 1951	6267

Despite the fact that deaths resulting from the war must have been between 20% and 25% of the total population of the township, repatriates [727]

2:Maretzki & Maretzki E-5 (1954-1955) 1963 AC7 Okinawa AC7
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and look after the sick. Even if they are too old for any work, like two oldsters over 80 years, they can still hold the youngest grandchild. Two exceptional old men, brothers of almost the same age, pass their time by making rope bags and mats from the fiber of the fan palm. Both are active as financial experts, investing money here and there and lending it for high interests in various shrewd transactions.

INFORMAL AND FORMAL COOPERATION

Cooperation plays a prominent part in Taira economy. Assistance is always given for major tasks, such as preparing grass land for farm use or house building, or for work which must be done quickly, such as transplanting rice or harvesting and milling sugar. In fact, since wet rice cultivation depends on assistance in any culture that works its paddies by hand, it is noteworthy that the term *iimarū*, used in Taira for labor exchange in planting and harvesting, is also extended to other mutual assistance. The term, literally translated, means "gathering by rotation." A family who plans a project that needs the help of others makes an informal arrangement with relatives or neighbors to help for one or more days. This is simply done by notifying individuals that such help is needed. No one, unless he has urgent reasons, would refuse to comply with a call for assistance. If it is a small task, a few close relatives are asked. In most larger undertakings, it is the neighborhood group that lends a hand. These mutual-assistance groups usually form within the central village and within each of the geographical clusters of the outlying village, although close relatives from other parts of the community may be called. However, the most recent arrivals in Taira, all present members of one family line who have the same surname, act jointly in reclamation of neglected fields to strengthen their economic position.

Return services are expected, but nobody would admit that there is any thought of equal compensation and would not even joke about the matter. There is a strong feeling that calculated thinking is unseemly not only among relatives but also among unrelated neighbors. One man, when asked what would happen if a person refused to comply to a request for help, answered, "There is no such dirty person, and if there were one, he would be an outcast." During the rice planting season, persons helping in another's fields will shortly be helped themselves. In housebuilding, a long time may pass until those who aided will need aid in return.

Except for people over 56, pregnant women, and mothers of chil-

2:Maretzki & Maretzki E-5 (1954-1955) 1963 AC7 Okinawa AC7
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highest status are all engaged in it, there is no one who can check it and nobody who would dare to." The accounts are checked and audited, and reports are made to the members.

It is characteristic of the cooperative that it works closely with the political organization of the community and that it is an integral part of the village. In certain ways it has taken over some financial functions of the village, supplying it with funds which would otherwise have to be raised through village taxes.

The cooperative buys all firewood that has been produced by the households at a uniform price, thus giving families a great deal more security than they had in days when selling was done on a competitive basis. Since the firewood market fluctuates, the cooperative often takes a loss which would be hard for individuals to bear alone.

The truck which takes the forest products to the city returns with goods for the store. All shareholders' purchases are recorded. Dividends are issued once a year. They are actually small. Part of the profits are used to finance new shares for each household. Every shareholder now owns an equal number of shares. A limited saving system has also been resumed by the postwar cooperative. The small amounts which have accumulated (few families are able to lay aside money for long periods of time) are withdrawn around New Year or on other occasions when special purchases are made.

Although the cooperative would like to finance individual projects, such as building, buying livestock, and agricultural expansion, sufficient funds are not available. Mutual finance groups are formed to extend this type of credit. A person who needs money to finance a project asks others in the village to form a partnership in which everybody who agrees to participate pays the same amount monthly, on a prearranged date, into the common fund. A different person takes a loan each month. It usually goes to the lowest bidder, except that the first loan is given to the person who asked to form the group. The difference between the bid and the actual amount collected is paid out as interest. Each person has a guarantor who is made responsible in case the actual participant is unable to make his monthly payment toward the fund.

Mutual finance groups are formed between any persons, based on their willingness to participate at a certain time, either because they themselves need a loan or, as happens in a few cases, because they hope to make some money from the interest. The obligation to pay is taken very seriously, although it can create tremendous hardships on individuals who have to make quick temporary arrangements to borrow money elsewhere in order to meet their monthly payments. Since